773 372 the tortures of hell. Iblis, however, communicated his secret to the blacksmiths, who since that time have known how to use it for metalworking.

372 [824] The Tuareg used to obtain fire by friction, using a board of torha (callotropis procera) and a branch of hardwood; they caught the spark on a tuft of silk from the fruit of the callotropis and blew on it until they got a flame, which required about a minute. They have kept this practice and still use it occasionally.

[439 177] Today they find matches sold by /228/ Tamanrasset merchants, but they all have tinderboxes with flint and a bent piece of iron.

[415 439] They do not keep up the fire. They carry it from one tent to the other in a fragment of an old gourd or sometimes hold a glowing ember in their hands without burning themselves.

Fig. 27. Ahaggar Tuareg dish, imported from Hausa country.

[237 484] When they want to transport it long distances, they use camel-dung embers.

[237] The Tuareg commonly use the excrement of camels and goats as fuel. In the high [135] mountains, wood is quite rare, but in the lower parts of the Koudia old acacia or éthel /atle? Ed./ stumps are to be found. They never [824] use the wood of the callotropis, which is the devil's tree and makes muffled noises when it is burned.

[823] Basalt blocks are never used to make the hearth, since they believe that basalt is possessed by genii and will explode violently when heated.

352 Furniture. -- We have briefly described the objects furnishing the parts of the tent reserved for the husband and wife. To these must be added a certain number of objects which make up the

[172] 301 layers /271/ dating from that epoch. Its origin must be sought there, and it is now nothing more than a Neolithic vestige.

A number of little cases which the Tuareg wear suspended around the neck and resting on the chest may be considered ornaments. [531] They are little leather cases -- decorated, painted or embroidered, or even stamped in relief -- and they contain various little instruments. [415] Thus, there are mirror cases, needle cases, razor cases, scissor cases, toothbrush cases, etc., and little wallets in which the Tuareg put what they prize most -- money, a /strike-a-light/ steel box and its flint, or tobacco.

/272/ They also wear 301 751 quantities of amulets in leather or metal cases on their chests, their arms, or their hair. But [178] this custom, religious in origin, has evolved in the direction of ornamentation, for many of these amulet cases contain nothing.

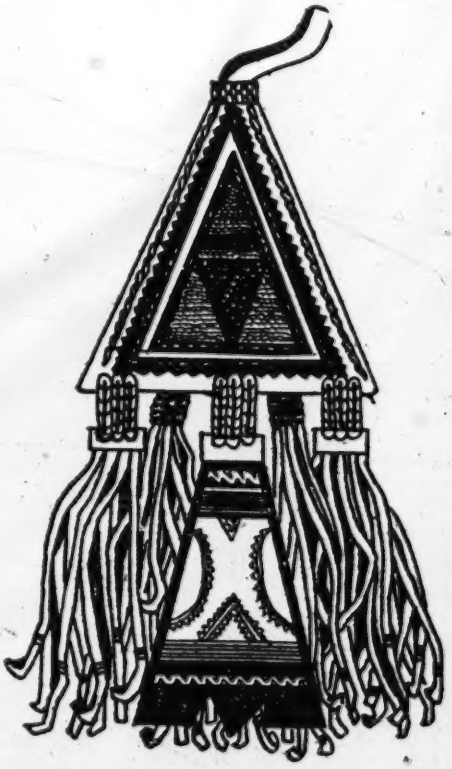

Fig. 42. Needle case of worked leather, with knife slits and embroidery. The background is red; the ornamental painting, black; the embroidery, red and green cotton.

301 Female jewelry is much richer and more varied. It is [328] all made of silver; gold jewelry is never seen among the Tuareg. They maintain [223 777] that gold is unlucky for the possessor and that this metal corrupts people.

They have no numbers, and they do not use the Arabic numbers. They prefer to make holes in the sand, and by this rather long process succeed in figuring just the same. A Tuareg, moreover, cannot talk for five minutes without emphasizing his recitation with dots or lines on the sand. If he is asked, "How many days' march are there between this point and that one," he cannot answer any number without marking on the ground as many dots as there are days in his answer. 802

A Tuareg who has been made to sit on the ground on a blanket, before he begins to talk raises the edges of the blanket /44/ so as to indulge in his favorite occupation. Certainly if he were transported to France, into a well-waxed apartment, he would be very unhappy and would quickly ask for sand or earth so as to be able to draw his dots and lines. [516 521]

But this custom has its use when one wishes to have an idea of the road one must travel. The Tuareg who, like all nomads, has a very accurate sense of direction, will draw an over-all map of the route to be followed, with the wadis and landmarks which would be met. 487 823

The Tuareg do not have words in their language to denote the days of the week. Those that they use have been borrowed from the Arabic and changed. 177 192 805

On the other hand, for their months they have kept some truly Tamashek names, while others are definitely taken from the Arabic. Thus:

1. "Tamessedek," corresponding to Muharram and which seems to be derived from the Arabic "sedeq" صدق "to give alms." It is said that this name means "zekkat" ةكز , or "legal alms."

2. "Talilt tassettafet" (corresponding to Safar). This means "the black month." Here is why this month is so called: "Sidna Slimane (Solomon) was in command of the genii and demons. One day when he was standing leaning on his cane, the "djinns" (genii) told a termite to eat out the bottom of the cane. The termite did the job so well that the 773 776 805

4: Benhazera--53 G-5(1905) 1908 MS25 Tuareg MS25
Hoggar

When they want to stretch out at the foot of the tree called "el yatil" in Arabic and "tadjart" ⊕ⵜ+ in Tamashek (a kind of acacia), which is inhabited by jinn, they must first wound it with a stone, and stones are always to be found at the foot of these trees. One can also see the wounds made in the bark. 776 824 789

The "teborak" (Balanites aegyptica) is also a haunted tree. If one wants to rest under its shade, it is first necessary to break seven of the tree's thorns.

There are also "kel esouf" in the place where an animal has had its throat cut. 776

Mount Oudane is haunted, as are many others. [823]

These superstitions are probably survivals of their old religion, before their conversion to Islamism. Like them, "The Arabs of the pre-Islamic period worshipped jinn, or genii. The deserts and mountains where one sometimes gets lost for entire weeks are full of beings of this kind.... They can do much harm and much good.... They live in rocks, trees, or statues. Each tribe, or sometimes a group of tribes, had its special jinni; its rock, its tree, its own image, before which an appointed family carried out priestly duties" (1). 174 771 776

1. Essai sur l'Histoire de l'Islamisme, by R. Dozy, pages 5 and 6.

The Tuareg have many other superstitions. Thus nobles would never kill a "uran" (varanus), which in Tamashek is called "ar'ata" •+⁝ , and a fortiori would not eat it. Sidi ag Keradji and Azioue1 ag Ser'ada told me that the uran is the maternal uncle of the Tuareg, and Sidi told me the following legend: "Seven nobles had killed a camel belonging to Sidna Nouh (Hoah). Among them there was a noble Tuareg. To punish them God changed them, one into an uran, another into a jackal, a third into a chameleon, etc. /61/ The uran was the noble Tuareg. The camel that was killed is now in the sky: it is the Great Bear. The Polar Star, 'Bel Hadi', is its head." 565 825 773 784 [821]

this doctrine, the scholar Dozy tells us: "There was no muezzin, or crier, to call to prayer; people were governed by the crow of the rooster; so no one, except in case of dire necessity, might kill roosters or hens or eat eggs" (1). 262 565 825 773

1. Essai sur l'Histoire de l'Islamisme, by R. Dozy, pages 348 and 349. Neither mosques nor muezzins are found in Tuareg country. See also l'Histoire de l'Afrique Septentrionale /History of North Africa/, by E. Mercier, pages 228 and 255. Volume 1. [171]

Legends and stories are also known on the subject of Ahmamellen and his nephew Elias. Hanoteau told them to us. At Tamanrasset (Ahaggar) the Tuareg showed us a curious breech in a large "gara" that bounds the horizon to the east. They call it "Tiouit-n-Elias" (Elias' cut), and they say that Elias made this breech with one stroke of the "takouba." The piece removed, an enormous rock, lodged in a wadi three kilometers from there, and we were shown it in passing. The breech has also been named "Elias' Breech." 773 823

Elias is the Arabic translation of Elijah, and Younes that of Jonah. These two proper names are still used among the Tuareg. Might there not be a relationship between this Elias and Elijah, son of Salih? [551] [174]

The Tuareg say that Ahmamellen was a man of extraordinary size and strength, and that he was the equal of an army. Might it have been Salih himself who claimed to be a prophet, then disappeared in the east after having told his followers that he was the Mahdi and that he would come back to fill the world with justice when the seventh king should be mounted on the throne? 174 773

539 /137 cont./ under the eyes of the bandits, who regarded with stupefaction the man who, having hewn a piece out of the mountain, defied them from the vantage point of the breach.

Thus ends this story of Elias. Others concerning this hero must exist, but they are buried in men's memories.

One may still admire Elias' exploit: the breach in the [823] Adriane is a landmark of Tamanrasset, and the boulder that was hewn from the mountain rests eight kilometers from there in the In-Zaouen wadi, where it has remained planted, a reminder of the hero's valor.

852 Thus, observing nature, listening to the old stories, the
304 young Targui grows up and forms his opinions. At the age of six or seven years, he undergoes circumcision: "agadam." The relatives gather for a big meal on this occasion.

857 From the women, the young boy learns to sew cloth and
868 leather. He makes toys from old rags; these are usually camels in stylized forms, sometimes having real artistic value. Toy in hand, he races with his comrades to see whose camel is the swiftest. Girls and boys alike make dolls dressed in the Tuareg style; they play camp, paying visits, drinking tea, and striking camp. The young boys carve greatly stylized camels on flat stones or on goat jawbones cut in two.

A favorite amusement consists in mounting an ass and making it gallop, which is not accomplished without numerous falls in the beginning. However, it is the camel which haunts the child; his father has /138/ already let him ride for a circle around the camp, but the little boy wants to be master of his own mount, to guide it across the fallen rocks of the nearby mountain, then to break into a fast trot on the plateau bordering the wadi but not beyond, for he would be seen from the camp and would risk a severe scolding for having taken a camel to amuse himself. Nevertheless, his parents know how it is, for they did the same thing themselves when they were young, but the "canoun" must be applied.

7:Nicolaisen E-5 (1951-1962) 1963 MS25 Tuareg MS25

traditional Tuareg dwellings having been introduced by contact with the Arabs who use black tents. I believe this to be the most reasonable explanation, and I think that at all events there is one important factor which points to a connection between T-shaped posts in Tuareg skin-tents and similar posts in Arab black tents:— Where T-shaped posts are known to be a traditional type of dwelling, as is the case among the Northern Tuareg and the *Kel Dennek*, skin tents are always placed with the broad entrance side towards the south, which is also the tent orientation of the adjacent Northern Arabs with black tents. Where barrel-vaulted tents covered with mats form the predominant type of portable dwelling the orientation is different. This, anyway, is the case with the *Kel Ayr* and the *Kel Geres* who live almost exclusively in barrel-vaulted mat tents which have the broad entrance side turned westwards. This difference in orientation can hardly be accidental. It rather points to a historical connection between the Tuareg groups who possess T-shaped structures and the Northern Arabs who own black tents. It may also be added that both among the Northern Arabs and the Northern Tuareg it is customary to divide the tent into two parts the left (western) one being reserved for the woman, the right (eastern) part for her husband.

Finally, the theory I have advanced about the origin of Tuareg T-shaped posts in skin tents seems to be substantiated by the distributions of other cultural traits mentioned in the previous chapter, for certain traits which seem to have been introduced by the Arabs, e.g., Arab riding saddles for women, seem to occur mainly where T-shaped posts are prevalent.

[Text continues on p. 393]